

SINHALESE CUSTOMS AND CEREMONIES CONNECTED WITH PADDY CULTIVATION IN THE LOW-COUNTRY.

By H. C. P. BELL, Esq., C.C.S., Honorary Secretary.

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ON nearly all that pertains to the general process of native tillage in this Island, the curious enquirer need but consult the quaint description given by Robert Knox in his "Historical Relation of Ceylon," or more recent writers, notably Pridham and Campbell,—who have, however, done little more than condense Knox's account.*

It is proposed here rather to follow out the particular branch of enquiry taken up by Mr. R. W. Ievers, C.C.S., in his interesting paper contributed to the Society's Journal for 1880, by dealing with the superstitious beliefs and practices which continue to this day—though, be it noted, with marked diminishing force—to centre round and form an integral part of the agricultural operations of the Sinhalese cultivator.

A record of these semi-religious rites and ceremonies is important, not merely for purposes of comparison with those found cropping up under one form or another all over the world, but as tending to bring out, more than ought else, the actual, if confused and undefined, religious ideas and aspirations of the unenlightened *goyiyá*.

The faith of the Sinhalese is a strange mixture of demonolatry (including the worship of devils or *Yakseyó* and demi-gods or *Déviyó*) tempered more or less by Buddhism, but withal showing unmistakeable traces of that older "nature worship," which preceded both, and dates from the

* Pridham, "Ceylon and its Dependencies," Vol. I., pp. 362-7, 1849; Campbell, "Excursions, &c., in Ceylon," Vol. II., pp. 34-48, 1843; Knox "Historical Relation of Ceylon," pp. 7-11, 1681.

childhood of the world. The power of sun, moon, and stars are invoked jointly with the dreaded spirits of evil—those "unknown gods," to whose baneful influence is attributed the many changes and chances incident to daily life—and the less malignant *Dévatávó*, to appease whom resort is had alike to the priest of Buddha, the *Katrádiyá*, and the *Kapurála*.

That the ignorant cultivators should themselves be unable to account for the performance of these ceremonies—the inheritance of ages—is not surprising; but, though they are slowly and surely dying out with the spread of knowledge, the majority of villagers in inland districts attribute the short crops of the past few years to their non-observance and the waning faith in their efficacy.*

In no other occupation are superstitious practices more rigorously observed than in agriculture. This is only natural, when the vital importance to the *goyiyá* of ensuring against precarious seasons and failure of crops is held in view.

PRELIMINARY OPERATIONS.

From the first commencement of agricultural operations until the harvest is fitly closed by the feast of thanksgiving to the gods, every stage is made dependent on the occurrence of a "lucky hour," or, to speak more accurately, the position of planets and asterisms at specified moments.

At the outset the astrologer (*néketrála*) is interviewed with the *bulat-ata* or usual fee of 40 betel leaves and a leaf of tobacco, and asked to name a suitable time to start work.†

* "And indeed it is sad to consider how this poor people are subjected to the devil; and they themselves acknowledge it their misery, saying their country is so full of devils and evil spirits that unless in this manner they should adore them, they would be destroyed by them. If a stranger should dislike their way, reprove, or mock at them for their ignorance and folly, they would acknowledge the same, and laugh at the superstitions of their own devotion; but withal tell you that they are constrained to do what they do to keep themselves from the malice and mischief that the evil spirits would otherwise do them, with which, they say, their country swarms."—Knox, Ceylon, pp. 77, 83.

† Note 1.

At the appointed hour, on arriving at the ground, one of the cultivators, who has the credit of being fortunate, begins the work (*puraññadanañá*) by clearing the boundaries of jungle with a bill-hook and mamotie (*bañanetiya gahanavá* or *dánamá*); and at the second lucky hour he and his companions go to the field with the required number of buffaloes. These are yoked together and driven about the field for the purpose of trampling down and destroying weeds and grass, and puddling the soil. This is the first mudding (*puraññamedavuma*): if the fields are dug up by men with *udali*, the proper term is *puraññ-kotanavá*: if *kekulan* fallow land has to be broken up, oxen are used to plough it (*binneganhiya*).

The dams are then repaired and sloped with mud, openings for the water cut (*vakkadaval kapanavá*), and again closed at points of exit (*vatura bandinavá*), and the channels for irrigation (*depá ela*) cleared.

If at the expiration of five or six weeks from the time of the first ploughing the grass and weeds are not sufficiently decayed, the fields are muddled or ploughed a second time (*de-medavuma*; *de-hiya*) though with less regard to a lucky hour. In some Kóralés a third ploughing (*edduma*) is found necessary.

In the low country the fields are usually swampy, necessitating considerable labour to drain. The day before the seed paddy is sown, a *yotumána** is erected on the boundary dam (*vélla*) at the lowest part of the field, where the water chiefly accumulates and can be readily bailed out into the channel intended to carry off the surplus. The bailing goes on throughout the night, the men whiling away the time by songs.†

* A *yotumána* is generally constructed as follows:—Six bamboos are planted on the dam, three on either side and about two yards apart, so as to meet about 8 or 9 feet above, and form three crutches. Across these is laid an arecanut stem, and the whole structure made fast by two extra bamboos supporting the ends. To the arecanut cross-pole are then suspended as many *yotu* as may be needed for bailing. These *yotu* are elongated canoe-shaped scoops, about 6 feet long by 3 in girth, hollowed out of logs, one end of which is to serve for a handle.

† Note 2.

A few days prior to manuring, the fields are trampled by men to crush the larger clods (*kéta páganavá*); after the bone manure has been sprinkled about, it is trodden into the mud (*mada kakul gánavá*), often by boys. The *liadda* (space within four dams) is then levelled and divided into small beds (*pátti*) by a mamotie.

SOWING.

When a favourable hour has been ascertained, as before, the cultivator, taking a handful of seed paddy, strews it over a corner of the *liadda* he has raised with mud, and in the centre of which he plants a *habarala* plant or an arecanut flower with as many nuts on it as possible.* The rest of the field is then sown with germinated paddy mixed with bone dust.† For some days after the seed has been sown, and until the paddy plants have attained a height of 3 to 4 inches, the field is bailed nearly dry of water every morning; subsequently a few inches of water are allowed to remain, the openings through the dam being stopped with mud.

To prevent the young plants suffering from the ravages of insect pests, such as *getapanuvó*, *kokkannavó*, and *godavéllu*, charmed sand or ashes are thrown over the field at different stages of the growth of the grain.

This ceremony is performed by a *Kattádirálá* at dusk. Taking the sand to the field and removing his waistcloth (which he wraps round his head), he proceeds to scatter the

* Note 3.

† Seed paddy is prepared in the following manner:—The paddy is put into an earthen or wooden vessel, full of water, and allowed to soak for 90 *péyas* (36 hours). It is then taken out, strained, and spread upon a mat covered with plantain and arecanut leaves. More leaves of the same plants and another mat are placed over the paddy and kept down by weights for 150 *péyas* (2½ days). The seeds which adhere together are finally separated from each other by gently rubbing between the palms.

Another way is to keep a bag of paddy in water for 90 *péyas*, after which it is taken out and covered with leaves of the *burulla*, *habarala*, and *wereniya* during the day, and put in water again at nights until the paddy germinates.—See, too, Knox, p. 10.

sand about the boundaries of the field : then, without a word to any one, or allowing so much as a quid of betel to pass his lips, he retires for the night to a deserted house ; otherwise the charm will have no effect.

It is considered advisable to protect the paddy plant by the performance of a separate *kema*, or charm, as it attains each of its nine nodes (*gēta* ; *puruka*), or rises each internode (*petta*).*

When there is every prospect of a very good crop, a *Gará-yakun* ceremony is resorted to in the hope of warding off the baneful influence of evil-eye (*es-vaha*) and evil-tongue (*hata-vaha*), as Mr. Ievers has noted in the Kégalla District.†

REAPING.

Similarly, when the crop is ready for the sickle, a lucky hour is named, and the cultivator, after bathing and putting on a clean cloth and eating *kiribat*,‡ enters the field, and at the set time cuts three handfuls of ripe ears. These are kept apart for *Kataragama Déviyó* on a tree, or post, close to the field, and at the close of the harvest used in the *Déviyanné dánaya*.§ Reaping is then commenced in earnest, men and women working jointly and "beguiling their labour" with cheering songs.|| The unthreshed paddy is stacked in ricks or cocks (*goyan-kola keti*) frequently encircled with young cocoanut leaves or jungle creepers, round, or within, the plot of ground reserved as the threshing-floor (*kamata* ; *kalavita* ; *pávara*.)

THRESHING.

Two or three days elapse before the important business of threshing begins.

* Note 4. † *Journal C. A. S.*, 1880, pp. 47-8.

‡ Rice pudding made with cocoanut milk and a little salt in a shallow dish (*rattiya*) and cut or pressed into convenient pieces for eating.

§ "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord to be accepted for you."—Leviticus, xxiii., 10, 11.

|| Note 2.

In the preparation of the *hamata*, scrupulous attention is paid to minute details, which vary considerably in different districts.*

In the Rayigam Kóralé, before the sheaves are removed from the ricks, five, seven, or nine large mats (*mágal*), about 4 feet 6 inches by 25 feet, are spread on the ground, and three concentric circles traced upon them with ashes (*aluhan vadanaavá*). Two straight lines bisect the circles at right angles, E. to W. and N. to S., and within each segment of the innermost circle are drawn representations of four agricultural implements, viz., *póruva* or scraper, *dēti-goyiya* or pitch-fork, *kulla* or winnowing basket, and a *láha* measure. [Diagram No. 1.] At the centre of the figure is placed the *mutta*. This consists of a large conch shell† (with seven points, whenever procurable), into which are stuffed a little gold (beads, &c.), silver, copper, brass, iron, ashes, cowdung, a jak flower (*waraká-mala*), and, if obtainable, a *gongohoré*—or clot of hair which certain bullocks are supposed to vomit—wrapped together in white rag. A smaller conch serves as stopper to keep all in ; after which both shells are further covered with *tolabó* leaves, *hiressa*, and three sheaves (*uppidi*) of paddy, and tied into a bundle with *baravá-madu-vel* creeper.

At the lucky hour, a *goyiyá*, reputed fortunate, placing a sheaf of corn on his head walks thrice solemnly round the *mutta*, bowing towards it each time at the four corners of the mats. Then, looking in the direction fixed by the astrologer with reference to the *nékata*, he deposits it upon the *mutta* and thrice salutes it with joined palms. After this, the corn is brought in by the rest and spread out on the mats, round and over the *mutta*, the ears pointing upwards. Six, or sometimes seven, bullocks yoked with ropes in two lots, are now driven over the corn round the *mutta*, until all is roughly trampled out.

A ceremony termed *ándu-karanavá* is next performed. The chief *goyiyá* on the *hamata* taking *dēti-goyiya* lays it

* Note 5.

† Conch shells may be commonly noticed on the necks of bullocks as talismans against the powers of evil.

across the back of his neck, with some straw hanging from its ends, and two other cultivators do the same with sticks. The leader then walks seven times round the corn whilst the bullocks are in motion, repeating this refrain (*goyi-basa*), the other two following him. At the completion of the seventh round, the three shout in chorus the last two words :—

දැන් දැන් කුමන දැන්
සමන්තිල් ගෙයා දැන්
කොඳ් දැන් කොසඩ දැන්
කුපුල් ගැට දෙමට නිකද කොබිඩ දැන්
රෙ දැන් රිදි දැන්
තිරන් දැහැන් තිරන් උකුලට කොල සලබා අරවනි
ඡගල් මෙගල් කද මෙගල් මෙගලනදේ මෙගලබදේ
රාවකදේ මෙගල දෙහැන් මල වසා
ආයුධ, ආයුධ

Deti deti humana deti
Samanalin gena deti
Kos deti kosamba deti
Katupila geta demata nikada kobbé deti
Ran deti ridi deti
Eran detten eran ukulaṭa kola satábá puravati
Egal megal tada meragal malarandó malabodadó
paruwatadó malagiya mala denage mala wassá.
Andu, Andu.

Deti, what *deti*?

Deti brought from Adam's Peak,
Kos deti, kosamba deti,
Katupila, geta, demata, nikada,
Kobbé deti.

Gold *deti*, silver *deti*:

With these golden *deti* toss the corn and fill the golden centre.

O dead calf of the dead cow, are you sturdy as this rock, or that rock, or Meru rock, or like dead gold, a *malaboda* (tree), or mountain?

Peace! Peace!*

In the Siyané Kóralé the procedure differs slightly. The *súlan* or *trisúla* is introduced more frequently into the diagram drawn on the *kamata*, and a hole (*arakvala*) dug at

the centre. Inside this hole are arranged seven *divi-kaduru* leaves, and upon them is placed either a small margosa-wood plank (*kohomba-lélla*) 3 by 4 inches (on which two circles to represent sun and moon have been described), with a knot of *korasa* creeper (*korasa-geṭé*), a pointed conch shell (*kaṭu-hakgediya*), and a stone—or, more commonly, outline representations in ashes of these articles and of a scraper (*póruva*), flail (*deti-goyiya*), broom (*bolatta*), measure (*yála-goyiya*), *andura*, and Buddha's foot (*Budu-sri-patula*). [Diagram No. 2.]

The cultivator at the fixed time looking towards the field from which the paddy was reaped, and reciting the *Navagúpa-gátháwa*, walks with some corn on his head seven times round the *arakvala*, and, once more looking at the field places the corn into the hole. The whole of the corn is then put onto the *kamata*, and some six pairs of bullocks driven over it. Within a short time the corn on the borders of the threshing-floor is tossed onto the centre heap with the *deti-goyiya*, the bullocks made to trample it, and the straw (*vata-kédu-méduvan*) thrown outside the *kamata*.

Of the corn that remains unthreshed, two-thirds are separated and winnowed (*halábánavá*) and again thrown under the bullocks' feet, and the resulting straw (*maha-méduvan*) removed as before.

The rest of the corn is once more tossed about, winnowed, and made into a heap, over which the bullocks are a third time driven, and the straw (*goyikamé-méduvan*) finally cast aside.

The paddy is then collected (*ráhi-karanavá*) into the heap (*vi-varuva*) ready to be measured.

To return to the Kalutara District. At the conclusion of the *ándu-keríma* ceremony—during which the bullock-drivers run the risk of getting a sound rap on the head with the *deti-goyiya* should they forgetfully shout to their animals (*andaherati yanavá*)—the threshed corn is piled in heaps at the four corners of the mats, and the men begin to winnow (*halábánavá*) the seed (*beta*) from the straw (*méduvan*). Every time the men stoop to remove the grain from the straw (*méduvan-karanavá*) or to sweep the paddy towards the *mutta* (*bolati-yanavá*) they bow in adoration of the corn-heap in the centre.

* Note 6.

When about three-fourths of the corn is reduced to grain, all the ears of corn, except those on the *mutta*, are taken off the heap, separated from the grains (scattered round), spread out, and threshed as before (*vāṭa-nelanavā*.) After the grain has been threshed out of this, and the straw put aside, the bullocks are driven outside the *kamata*, and the heap of paddy (*pávara*) further freed from chaff with the hands (*pávara-sudda-karanavā*.) The ears of corn on the *mutta* are then removed, husked, and spread round it on the rest of the paddy, the bullocks being driven over it for the last time (*palla-pellanavā*.)

Meanwhile a cultivator prepares the *amákeṭé*,* a whisp of straw six inches long and of the thickness of the wrist, in which are enclosed a few seeds of paddy, some ashes, a scrap of the bullock horns, a hair or two from their foreheads and tails, a little dung of the two bullocks moving immediately round the *mutta*, a bit of the rope yoking them, and chips of the driver's rod, of the *dēti-goyiya* and *póruwa*.

After all the grain has been freed from straw, the chief *goyiyá* steps into the centre of the paddy and stands on the *mutta*, whilst the others pile the paddy round him knee-deep, covering the heap with a mat, and hand up to him the *amákeṭé*. He changes it from one hand to the other round his legs, repeating each of the following lines three times, and at the end jumps down backwards :—

අමාකේටද ගෙනතාචිලි
තබා මුදුන තහරුටේ
මකම සිටි පාද උසට
සමකල සිටි පාද උසට
දුහල වෙලේ නිබෙන බැහැන
සහල වෙලේ නිබෙන බැහැන
අමුණුධ්වල නිබෙන බැහැන
පාද පුද්වන් මේ කමනට

Amákeṭada gontembili
Tabá muduna nahara wēl
Makkama Siripáda usata
Samanala Siripáda usata

* Unknown in the Siyané Kóralé. Grass sods turned up in ploughing are termed *amákanhēṭé*.

Ihala velé tibena bēṭat
Pahala velé tibena bēṭat
Atu-koṭu-vala tibena bēṭat
Eda pūravān mē kamataṭa.

O sweet grain-cock ! O tēmbili-hued oxen !
Place creeper (yokes) on (their) heads.—
May the paddy in the upper fields—
The paddy in the lower fields—
The paddy in lofts and barns—
Be drawn to fill this *kamata*,
As high as Mecca's sacred foot,
As high as Samanala's sacred foot !

Ashes are given him at once and with them he lays three lines, one above another, round the grain. Two other cultivators next join him in placing five or six empty bags a-piece, mouths in front, on their heads, and walk thrice round the paddy, bowing to it each time at the four corners of the mats. Two or three men then cautiously open just enough of the mat covering the paddy heap to allow of their hands being introduced, and briskly fill the bags which are handed to them from behind. Meanwhile the principal *goyiyá* remains kneeling on the opposite side with his fore-head resting on the grain, and repeats the *Navagūṇa-gáthávā* :—

ඉති පියෙ භගවා අරං සම්මා සමුඛ්‍යාව
විජ්‍යතාරණ සම්බන්ධ පුද්ගල ලෙස විදු
අනුහාරෙ පුරුෂවල් සාර්ථක සංස්ක්‍රීත දේව
මුණුසාහ. මුවේ හගවානි

*Iti piso bhagavá arahañ sammá sambuddho
vijjácharaya sampanno sugato loka vidu
anuttaro purusadhamma sárahthi satthá deva
manussánañ Buddho bhagaváti.*

Lo ! that Blessed One is sanctified, is fully enlightened, endowed with knowledge and conduct, the Auspicious One, acquainted with the world, the unrivalled trainer of the human steer, the Instructor of gods and men, the Wise One, the Holy.

Silence is strictly enjoined throughout the performance of the *amákeṭé* ceremony until the paddy has been put into bags, all requirements being indicated by motions of head and hand.

Indeed, little licence is permitted inside the limits of the *kamata* from the commencement of threshing operations. It is unseemly to stand on one leg or to place the hand under the chin, whilst the presence of certain persons and articles of food is absolutely tabooed. Any one who may have eaten of meat or fish which is held unclean—names ending in *rañ* are impure—is not admitted : nor are (unless after bathing and putting on clean clothes) persons who have attended a funeral or come from an “unclean house.” After threshing has once commenced, women are prohibited from entering the threshing floor altogether.

The tabu extends even to the words employed at the threshing-floor. All terms conveying a negative or unlucky sense are discarded, and, *a fortiori*, the names of *Yakseyó* never breathed.

Mr. Ievers has already drawn attention to the strange conventionalism adopted by Singhalese cultivators of substituting an odd shibboleth for the ordinary colloquial talk of everyday life.

This *goyibasa* or threshing-floor speech, as might be expected, varies in different localities. A comparative list is appended of some of the words in use in the Kégalla District, the Rayigam and Siyané Kóralés of the Western Province, and a portion of the Galle District, which, however incomplete, may serve as a nucleus for further investigation into this branch of the subject.*

If threshing is done by men (*minissunnen páganavá*) a *katura* is erected. This construction consists of four poles, placed so as to form two crutches, across which another pole (*pávara-liya*) is laid horizontally, chest high. Mats are spread underneath, and the corn from the heap gradually trodden out by men, who hold on to the cross pole from either side to make greater play with their feet.

When all the grain has been threshed, the mats are taken up and the bags covered with straw to protect them from rain. The paddy is winnowed (*hulan-karanavá* or *gahanavá*) finally a day or two days afterwards and dried for two or three days more as required.

* Note 7.

MEASURING AND STORING.

Then follows the measuring of the paddy, which in some districts at least is carried out with equal superstitious scrupulousness of detail. A mat is first laid on the ground, and a large picked-bag of paddy (*paturu malla*) placed on it and covered with one end of the mat. The person about to measure the grain bows thrice to the bag, and thrice moves the *láha* measure, bottom upwards, round his legs ; then, pressing it between his body and the bag, he rapidly places the fingers of one hand over those of the other upon the bottom of the measure three times, and turns it again round the legs thrice every third time the hands are shifted.* After this he sits down on the mat, tilts the bag over towards him, and after saluting it thrice proceeds to measure.

The cultivators of some part of the Galle District, before proceeding to measure the paddy, consider it essential to draw on the heap with both the palms a rough representation of the *trisúla*, or trident, the signification of which they do not profess to understand.†

The paddy is taken home at another lucky hour. There the seed paddy is first dried in the sun, and put up in bags of 12 or 15 *kuruni* each. The rest of the paddy is similarly treated, except the portion—a *laha* or two—set apart for the gods (*akyála*; *Déviyanné vi*)‡ at the threshing-floor, which is so dealt with last. At a further lucky hour the bags of seed paddy are first secured in the loft, and afterwards the

* To the world-wide prevalence of this “mysterious practice of touching objects to baffle the evil chance,” the Singhalese *goyiyá* and the Tamil or Moor cooly are no less witnesses, when ignorantly striking the *láha*, or the bushel-box, with open hand before measuring grain, than was Royalty some centuries back by assenting to touch for “the King’s evil.”

† The *trisúla*, Shíva’s emblem (especially common in Coorg at places connected with superstition), denotes that the three great attributes of Creator, Destroyer, and Regenerator are combined in him.

‡ “There is yet another due *ochyaul*, which belongs to their gods, and is an offering sometimes carried away by the priests, and sometimes they bestow it upon the beggars, and sometimes they will take it and hang it up in their houses, and at convenient time sacrifice it themselves. It is one of their measures, which is about half a peck.”—Knox, p. 101-2.

remainder, leaving sufficient for the New Rice Feast (*alut-bat-kéma*.) The *Déviyanné vi* is stored in a separate part of the loft. *Mantras* are occasionally resorted to for the preservation of the paddy from rats.

ALUT-BAT-KÉMA.

Where, as is too frequently the case, the cultivators are poor and in want of food, the *Déviyanné-dánaya*, or offering of the first-fruits of the harvest to the gods* is deferred until after the New Rice Feast, though such action is generally admitted to be irregular and only justified by necessity.

The *Saṅgha-dáné* or almsgiving to Buddhist priests, also precedes or follows the New Rice Feast according to the religious fervour of the *goyájá* donor.†

Timely intimation of the day appointed for "eating the new rice" (*alut-bat-kéma*) is given to friends and relations. On the day itself sufficient paddy having been previously dried and husked, first by pounding on an ox or elk hide (*vi kótanavá*) and finally in the usual wooden mortar (*hál pahinavá*), the resulting rice is cooked, as well as vegetables and fish, none of which may be tasted during preparation. The lucky moment for commencing to eat is marked by the chief man of the house tasting the food; after which he serves those assembled and seated, with rice and curries upon plantain leaves.

DÉVIYANNÉ-DÁNAYA.

To name a suitable day for the *Déviyanné-dáné*, the feast in honor of the gods, a Kapurála or Pattinhámi is called in. Upon the set day the house is well cleansed and the *Déviyanné-vi* taken out, divided into three portions, one of which is

* Corresponding with the 'Sing Bouga' of certain Hill Tribes of India. "It is solemnised in August when the gord rice ripens, and till the sacrifice is complete the new rice must not be eaten. The offering in addition to rice is a white cock. This is a thanks-offering to the Creator and Preserver. It is called 'Jumnama,' and considered of great importance."

The close similarity between the Singhalese *goyiya's* offerings and the sacrifices enjoined upon the Israelites at harvest time by the Levitical law will not fail to be remarked in the ensuing description of the *Déviyanné dáné*.

† Note 8.

reserved for a succeeding ceremony, *Ráláhámi-pidíma* or *Kudá-yakun-pidíma*. The other two portions, after being again dried in the sun on clean mats, are husked by about a dozen women, who have purified themselves by bathing and putting on clean cloths (*piruwata*.) The rice is then put into bags and kept in the *dáne-pela* or cadjan covered alms-shed, which is erected opposite the space where the Kapurála is to perform. Inside the *pela* are also placed the different vegetables brought by those attending the *dáné*, and a hearth roughly built for cooking. The Kapurála requires to be got ready for him 50 sticks, 6 young cocoanut branches, 4 arekanut flowers, 6 young cocoanuts (*gobalu*) a bundle of *vallá* fibre, 2 clean cloths for each man, 50 torches, a clay oven (*gini-kabala*), and 5 chatties—a *kotalé*, a small *hattiya*, and three *kalagedi*. A boy is sent ahead to erect a small shed (*húdúrva*; *koratúva*; *mal-pela*; *pahan-pela*), adorned with young cocoanut leaves, flowers, and encircling lamps.*

On arriving in the evening with three or four assistants, the Kapurála first places his box of bangles (*deyiran-karan-dúva*) on two chairs cleansed with saffron water† and covered with a white cloth.

Then the *pé-bat* meal, consisting of untasted rice and vegetable curries, is served, and the Kapurála with the other persons assembled there sit on mats and proceed to eat from plantain leaves, after the Kapurála has invoked the gods' blessing (*yága-karananavá*) and first tasted the food. Dinner concluded, four or five women, dressed in clean cloths, repair to the *dáné-pela* and begin cooking, while the Kapurála, tying a cloth round his head, enters the *mal-pela* and makes obeisance to the red cloth arras embroidered with representations of deities, and taking a tom-tom

* "When they worship those whom they call devils, many of whom they hold to be spirits of some that died heretofore, they make no images for them, as they did for the planets; but only build a new house in their yard, like a barn, very slight, covered only with leaves, and adorn it with branches and flowers." (Knox, p. 77.) He adds that "victuals" are placed on "stools at one end of the house, which is hanged with cloth for that purpose."

† See C. A. S. Journ. 1865-6, p. 58, note (*).

(udekkiya) and dancing in front of the seated house-inmates (áturayó) recites songs (yádini) in honor of Pattini and Kataragama Deviyó.*

Having continued this performance for some time, the Kapurála calls for a *péhidun-tada* or pingo of three *neli* rice, six cocoanuts, a bunch of plantains, a pumpkin, and a packet of chillies (*miris-mula*), and smoking it with *dummala* (resin) incense,† places it in front of the figured curtain inside the *mal-pela*. Again chanting awhile, he has brought to him some untasted oil in an arecanut leaf cone (*goṭunak*) covered with a clean cloth, which, after perfuming, he pours into one of the lamps (scooped out of half papaw fruits by the *Madupurayá*, an assistant, and hung round the *pela*), lights the wick and bids the áturayó light the rest. When this is done, and he has recited more yádini, the Kapurála desires them to bring their *panduru* or money offerings, which are sprinkled with saffron water, saluted and deposited with the *tada*. Next, the Kapurála, still singing, covers himself entirely, except the face, with a red cloth and opens the box containing the *deyiran*; then washing his hands, and perfuming the bangles, puts them on his wrists and begins to jangle them (*halan-párvádenaná*), finally appealing to the áturayó to offer them *panduru*.

Continuing his chant, the Kapurála drives a stake into the ground together with a piece of a plantain stalk to which he affixes twelve torches at the bottom, and puts some cocoanut refuse round the foot. Then taking three betel leaves he holds them over the lighted torches, rubs them on the heads of the áturayó, and tosses them once or thrice into the air. If the majority of the leaves fall face upwards, it is looked upon as a good omen; if otherwise, the gods are not satisfied (*Devi-dósa*).‡ Subsequently two additional six-*kuruni* bags of paddy with two cocoanuts in each are placed near the chair on which the *halan* box stands. The Kapurála recommencing his incantations, separately ties to three pieces of cocoanut stalk, a cocoanut flower and a pair of young cocoanuts, and directs the áturayó to touch them; after which he

carries them three times round the *deyiran* box, and ends by planting them in the earth in a line, exclaiming “*Bohó bó vēda, purá, purá!*” ‘May it be (a harvest) of great plenty! full, full!**’ At the same moment the *Madupurayá* breaks a cocoanut with a bill-hook (*gana-deviyan-gahanavá*). Once more the áturayó are invited to contribute *panduru* for the *deyiran*.

The night is generally well advanced before the above rites are carried through. When dawn is approaching, the Kapurála turns his attention to the last ceremony preceding the actual feasting, known as *kiri-itiravima*, or “causing milk to overflow.” Entering the *pahan-pela* he ties a piece of white cloth over his mouth, and places three new clay pots on three ‘gipsy-kettle’ supports in a row. Into the pots he puts some rice with water, and kindles a fire under each, fanning the flames, but taking care not to blow the fire with his mouth. As soon as the water boils he pours in untasted cocoanut milk and allows the whole to boil over. Much weight is attached to the direction towards which the scum runs over, as on it is believed to hang the cultivators’ fortune for the ensuing year. If it fall Eastwards or Southwards all will be well (*subha*); if to the West or North it portends the form of ill-luck, called respectively *Devi-dósa* and *Yak-dósa*. The boiled milk is then poured into another chatty, and the áturayó sprinkled with it by the Kapurála, whilst chanting something more.†

Meanwhile, during the night women have been cooking the *dáne*—a meal differing in some respects from that con-

* Just as many an old orchardist in the cider districts of Devon and Cornwall will drink to his apple trees on the eve of Epiphany some such toast as this. (Notes and Queries, Vol. 6, 2nd Series):—

“Here’s to thee, old apple tree!
Whence thou may’st bud, and whence thou may’st blow,
And whence thou may’st bear apples now!
Hats full,—caps full!
Bushels full,—sacks full!
And my pockets full!
Huzza!”

Há, há, purá, hondayi, Deviyanne pihayi! is a common Singhalese ejaculatory prayer preceding any undertaking.

† Note 9.

* Note 9. † See C. A. S. Journ. 1865-6 p. 62, note.

‡ Cf. Mr. Fowler’s account of the Panikkans’ similar ceremony, *ante* p. 15.

sumed at the subsequent feast which closes *Rálahámi-pidíma*, and consisting merely of untasted rice and vegetable curries, *kiri-talapa*,* and the inevitable betel. Anything fried having special attraction for the *Yaksayó*, flesh and cakes are invariably excluded from the gods' *dáné*.

When all is in readiness for the feasting itself, the Kapurála, or an assistant, places not far off a *goṭuwa* (which he has filled with a little of each kind of food provided) upon a three-cross-stick stand, and a chair covered with a clean white cloth (*etirilla*) on which is put a plantain leaf with a similar offering, *panduru*, a quid of betel, and may be a cheroot.

Sometimes for the single *goṭuwa* and chair *tattuwa*, are substituted two *goṭu* placed one above the other on the same frame, some space apart—the upper for the celestial beings, the lower for *Mahikántavá* the female Atlas of A'ryan mythology.

The gods are now considered to have received all their just dues, and nothing remains but to partake of the meal.

First, all the women who have prepared the *dáné* are sprinkled with saffron water, and atonement made to the gods by the Kapuwá for any fault they may have unwittingly committed. The Kapurála and the rest of the persons then sit down and proceed to eat, after the former has blessed the food with an incantation and tasted it. The meal over, the Kapurála and his assistant carry away the food and *panduru* collected since the evening.†

RÁLAHÁMI-PIDÍMA.

Some days—at least three—elapse before the *Rálahámi-pidíma* or ceremony and feast to propitiate *Kosgama Deviyó*,

* A kind of custard pudding made of rice flour, cocoanut milk, and honey, boiled to some consistency, and eaten with rice as sweetmeat.

† "And all that time of the sacrifice there is drumming, piping, singing, and dancing; which being ended, they take the victuals away, and give it to those which drum and pipe, with other beggars and vagabonds, for only such do eat of their sacrifices; not that they do account such things hallowed, and so dare not presume to eat them; but contrariwise they are now looked upon as polluted meat, and, if they should attempt to eat thereof, it would be a reproach to them and their generations."—Knox, p. 77.

the bane of crops and cattle, whose good will it is essential to win over by a special sacrifice.*

On the day selected, four or more women, after bathing and dressing in clean cloths, husk the paddy previously set apart for this *dáné*, as before. When well beaten out they place it in a room, which has been thoroughly cleansed, and inform the Kapuwá summoned to officiate, who, filling a chatty (*nembiliya*) with the rice and muttering some incantations, hands it over to the women. In the same room is collected the rest of the food intended to be consumed at the feast—e.g., oranges, sugar-cane, toddy, arrack, opium, fish and meat, salt, milk, honey, vegetables, biscuits, cocoanuts, and three kinds of plantains (as *ratnamálu*, *páválu*, and *kannannóru*).

Some of the women-cooks pound the rice to flour, extract oil, and fry cakes, seven of which they put into each of three bags. Others are employed in cooking the *dáné*, for which are required, in addition to the cakes, three chatties of boiled rice (each containing three *néli*)† and seven curries made with seven different kinds of vegetables. Everything should not only be untasted, but prepared without so much as blowing the fire with the mouth.

Whilst the cooking is proceeding, the Kapurála constructs a shelf (*yahana*) waist-high, and over it a cloth canopy adorned with flowers. The cooking over, and all being ready, the Kapurála, tying a piece of white cloth across his mouth, enters the room. Upon the clean white cloth spread over the *yahana* he arranges five plantain leaves, and on the floor he lays a mat with a white cloth, and puts two other plantain leaves there; lastly, he uses a chair as a *mal-bulattattuwa*. The dishes as cooked are placed in a line, the first chatty nearest to the shelf, and so on. The Kapurála puts some boiled rice into a *nembiliya*, and from it deposits a little on each plantain leaf three times. With a cocoanut-

* Note 10.

† This is the number usual in the Galle District. In the Rayigam and Siyané Kóralés, seven chatties of rice are provided, and seven plantains; and in the latter Kóralé the pounding of the paddy is done by two men, called *Koffórnwó*, who have to purify themselves before commencing.

shell spoon he then mixes in the *nembiliya* a little of each of the seven curries taken thrice, thus forming a *hatmáluwa*, which he adds to the seven rice heaps, perfuming them and muttering *mantras* (*kepa-karana*á). Next he takes the three cake bags, and after incensing them puts all the cakes (one from each in turn) on to the several heaps. So with the three plantain bunches, from each of which seven fruits are taken: a little *kirijja* (boiled cocoanut-milk remaining after the oil is skimmed off) is further added. The "dessert"—the oranges, biscuits, &c.—is also incensed and placed on the shelf in a *vatthyá* dish, so that any demi-god or demon may help himself at pleasure.

This done, the Kapurála makes a cone-pouch (*Káberi-gotuva*) out of a plantain leaf, and putting rice and other articles of food into it, formally deposits it for *Káberi-Yaksayá* on a support made of three-cross-sticks (*kattirika*). The last cooked chatty of rice he covers with a plantain leaf, after putting inside three cakes and three plantains: this chatty is called *yahan-heliya*. When everything is thus arranged, the Kapurála supplicates the gods and demons to receive the offering, perfuming all afresh and reciting over them a *kannalaru-yátiháva*,* followed occasionally by some powerful *mantra*.

After this propitiation (*kepa-gannavá*; *dishti-lanavá*) the Kapuwá comes out of the room and locks the door. About a *peya* afterwards he knocks at it, as though seeking permission from the *Yaká* to enter, and opens it. Accompanying his dancing with further invocations, he closes the door again, bringing out the *Káberi-gotuva*, which he leaves at the back of the house. Then taking *panduru* and a quid of betel from the *áturayó*, he re-enters the room, as before, and laying them on the *yahana* recites some stanzas; and whilst so engaged takes one of the empty cake bags and a plantain leaf, and on them puts a little of every kind of food as well as a lighted torch. This offering he carries to the stepping stone in front of the house, (after locking the door for the third time) and there presents it with a suitable *mantra* to *Mólankaya Aimána*—the demon known elsewhere as *Kadavara-Yaksayá*. He then returns

* Space will not permit of the insertion of the several incantations, &c., embraced in the ritual of *Rálahámi-pidima*.

to the room, and at his bidding the house inmates offer more *panduru*, and are sprinkled with the holy saffron water, as well as the women who have prepared the *dáné*.

Finally, the Kapurála taking some *dummala* (resin), charms it with a *kepa-harina-mantra* and perfumes the whole of the food about to be partaken. Those assembled then seat themselves on mats in a row, and do justice to the viands, only waiting for the Kapurála to first taste something. The *mal-bulat-taṭṭuva* and the seven plantain leaf offerings are placed at a little distance from the house—left for dogs and crows, into whom it is considered has entered the *dishti* or perception of the *Yaksayó*.

As though the superstitious rites of the *Deviyanné-dánaya* and *Rálahámi-pidima* were not sufficient "spots on their feasts of charity," the Sighalese *goyiyá* too frequently resort to further devil ceremonies such as *Devol-mádu*, *Gam-mádu*, which need not be described at length here, not being intimately connected with the subject in hand.*

NOTES.

(1.)

ASTROLOGY IN AGRICULTURE.

THOSE who may care to become thoroughly versed in the set "times and seasons," which ought to be observed in native agricultural operations, will find full particulars in the *Muhártta-chintámaṇi*, a metrical treatise on the subject, by the famous astrologer E'pá Appuhámi, published at Colombo in 1876.

The following extracts from a similar ola MS. in the writer's possession give some idea of the extent to which "the stars in their courses" influence the action of the Sighalese cultivator.

* In other districts (Siyané Kóralé, to wit) instead of the 'gipsy-kettle' support, a post (*çvari-kanuva*) is planted outside the compound with a light upon it, and the plantain-leaf-cone there offered to *Kadavara Yaksayá*. The *yahana*, too, is constructed in the compound, and

Definitions.

| | | |
|----------------|----------------|-------------------|
| 1.—Aṣyida. | 10.—Mánekata. | 19.—Mula. |
| 2.—Beraṇa. | 11.—Puwapal. | 20.—Puwasala. |
| 3.—Keti. | 12.—Uttarapal. | 21.—Uttarasala. |
| 4.—Rehena. | 13.—Hata. | 22.—Suvana. |
| 5.—Muwasirisa. | 14.—Sita. | 23.—Denaṭa. |
| 6.—Ada. | 15.—Sá. | 24.—Siyawasa. |
| 7.—Punáwasa. | 16.—Visá. | 25.—Puwapuṭupa. |
| 8.—Pusha. | 17.—Anura. | 26.—Uttarapuṭupa. |
| 9.—Aslisa. | 18.—Deṭa | 27.—Réwatiya. |

II.—The fifteen lunar days (*tithi*) during which the moon waxes are named :—

| | | |
|--------------|---------------|------------------|
| 1.—Pēlaviya. | 6.—Saṭawaka. | 11.—Ekoṭswaka. |
| 2.—Diyawaka. | 7.—Satawaka. | 12.—Doloswaka. |
| 3.—Tiyawaka. | 8.—Aṭawaka. | 13.—Teleswaka. |
| 4.—Jalawaka. | 9.—Nawawaka. | 14.—Tuduswaka. |
| 5.—Viṣenya. | 10.—Dasawaka. | 15.—Pasaṭoswaka. |

The same order should be followed for the fifteen *tithi* she wanes—the 15th day being termed Amáwaka.†

not inside the house. The house inmates are directed by the Kapurála to stand by the *evari-kanuwa* and *yahana* in bowing attitude with joined palms, whilst he chants *yádini* regarding *Kadavara Yaksaya*'s birth and power, invoking his aid to ward off sickness from them, and to prosper their tillage and trades. The Kapurála then tastes each of the seven heaps, and the whole are afterwards eaten by all assembled. If the ceremony ends with the eating of this rice, it is called *Kuḍá-yakupiduma*, but *heṭṭu maṭṭuva* if the dancing and tom-tom beating is continued till morning.

Many other *Yaksayó* are jointly propitiated, such as *Dunumála-yakun*, *Moraṭuwé-yakun*, *Katugampola-yakun*, *Kalu-kumára-yakun*, *Viramunda-yakun*.

* Strictly speaking there are 28 *nekēt* or asterisms: the *nekata* 'Abiyut' (a fractional or occasional "mansion" only, consequent on the moon's periodical revolution occupying 27-8 days) lies between 'Uttarasala' and 'Suvana.' The Máldivians retain the full number of "lunar mansions," but place 'Ayihi' (Abiyut) last, save 'Réva' (Réwatiya), thus:—Assida, Burun, Keti, Rónu, Miyaheliha, Ada, Funós, Fus, Ahulihá, Má, Fura, Utura, Ata, Hita, Hé, Vibá, Nora, Dorha, Mula, Mula, Furahala, Uturuhala, Huvan, Dinarha, Hiyarihá, Furabaduruva, Fasbaduruva, Avihí, Réva. "The *tithi* and *nekata* of any day or time are those in which the moon is in her course through the zodiac in that day or time."

† The lunar month is divided into *pura* or *purva pakṣé* (from the day after the new moon to full moon day), and *ava* or *apara pakṣé* (from day after full moon to new moon day).

III.—The seven days are :—

| | | | |
|------------------|-----|-----|----------|
| 1.—Ravi | ... | ... | Sun. |
| 2.—Chandra | ... | ... | Moon. |
| 3.—Kuja | ... | ... | Mars. |
| 4.—Budha | ... | ... | Mercury. |
| 5.—Guru | ... | ... | Jupiter. |
| 6.—Şukra or Kivi | ... | ... | Venus. |
| 7.—Şeni | ... | ... | Saturn. |

IV.—The twelve signs of the Zodiac (*rásī*) are :—*

| | |
|---------------|---------------|
| 1.—Mésha. | 7.—Tulá. |
| 2.—Wriṣhabha. | 8.—Wriṣchika. |
| 3.—Mithuna. | 9.—Dhanu. |
| 4.—Karkataka. | 10.—Makara. |
| 5.—Sigha. | 11.—Kumbha. |
| 6.—Kanyá. | 12.—Mína. |

Commencing Operations.

V.—The *nekēt* Pusha, Sá, Uttarapal, Uttarasala, Uttarapuṭupa, Sita, Anura, and Beraṇa, and the *tithi* Pēlaviya, Diyawaka, Tiyawaka, Viṣenya, Satawaka, Dasawaka, Ekoṭswaka, and Pasaṭoswaka, and the days Kuja, Guru, and Budha, in the *rásī* assigned to the planets, Guru, Şukra, Budha,† are auspicious for entering upon a field to commence cultivation.

Ploughing.

VI.—For ploughing adopt the following *nekēt* :—Puwapal, Puwasala, Puwapuṭupa, Hata, Sita, Mánékata, Deṭa, Mula, Réwatiya, Anura, Punáwasa, Suvana, Pusha, Uttarapal, Uttarasala, Uttarapuṭupa, Sá, Visá, Muwasirisa, Denaṭa; *oja tithi* having no *riktá*;‡ the days Ravi, Budha, Guru, Şukra; the

* "The Sun, Moon, and Planets move through these *rásī* in their courses. *Avurudda* ('year') is the time during which the Sun travels through all 12 *rásī* in his course, beginning from the first point of Mésha *rásī*;" and the solar month the time during which the Sun continues in any one *rásī*.

† Of the twelve *rásī*, that called Sigha (*Leo*) is allotted to the Sun, and Karkataka (*Cancer*) to the Moon; the rest are given to the other five planets in the order of their position with regard to the Sun. Mithuna and Kanyá, the *rásī* bordering "the mansions" of the Sun and Moon, on either side, belong to Mercury: the two beyond these, viz., Wriṣhabha and Tulá, are assigned to Venus: the next two, Mésha and Wriṣchika, to Mars: Mína and Dhanu to Jupiter: and the last two, Makara and Kumbha, to Saturn.

‡ "Oja tithi" are the eleven *tithi* from Dasawaka of *pura pakṣa* to Viṣenya of *ava pakṣa*. Of these, Tuduswaka and Jalawaka are "riktá," and rejected as bad for all work.

*lagnas** Wriśhabha, Karkaṭaka, Makara, Mína, Mithuna, which are best; Tulá, Dhanu and Kanyá, fairly good. At these *nēkēt*, and observing the *lagnas*, *wak*, &c., make one, three, or five furrows, with the plough gazing Eastwards, without stooping or looking down.

Introducing Water.

VII.—The following *nēkēt* are good for admitting water into a field:—Mula, Puwasala, Uttarasaṭala, Suwana, Réwatiya, Denāṭa, Māneṭkata, Muwasirisa, Puwapal, Deta, Sá, and Berapa.

Sowing and Transplanting.

VIII.—Sow seed paddy at the *nēkēt* Má, Hata, Mula, Tunaturu,† Pusha, Siyáwasa, Anura, Sá, Muwasirisa, Réwatiya, and Suvana; on the *tithi* Viséniya, Satawaka, Ekoṭoswaka, Teleswaka, and Pasaloswaka; and on the days Sandu, Budha, Guru, Śukra, also observing the *lagna* which these planets belong to.

For sowing paddy according to the *kēkulan* system, adopt the *nēkēt* Tunaturu,† Punáwasa, Pusha, Anura, Hata, Má, Reheṇa, which are to be taken for transplanting also.

On Sunday mornings in the month of Mithuna and Sigha sow *el* paddy.

Reaping.

IX.—Reap corn on good days (i.e. days having no *ava-yóga*‡) at the *nēkēt* Keti, Reheṇa, Ada, Pusha, Sá, Denāṭa, Siyáwasa, Puwapuṭupá, Tunaturu, Anura, Má.

Threshing and Measuring.

X.—Thresh corn at Anura, Réwatiya, Mula, Pusha, Sá, *nēkēt*; and at the *lagnas*, Mithuna, Dhanu, Kumbha, and Mína, and when the planets Guru and Śikuru are in the said *lagnas*.

All work connected with paddy cultivation should be performed when the tide rises from the first *pēya* for eight *pēyas*, and from

* The day of 60 *pēyas* or 24 hours (*hórá*) is in astrological calculations further divided into 12 *lagnas*, each *lagna* comprising roughly 2 *hórá*s. The *lagnas* are synonymous with the 12 *rásī*, and rotate in the same order, the first *lagna* of each day always being that of the particular *rásī*, or month, through which the Sun is passing. See, too, C. A. S. Journ. 1856-8, pp. 181-194. "The Principles of Sighalese Chronology," by Rev. C. Alwis.

† Tunaturu, i.e. Uttarapala, Uttarasaṭala, Uttarapuṭupá.

‡ *Ava-yóga*, i.e. the unlucky conjunction of certain *nēkēt* with special days. Thus on Sunday, Ada and Deta, on Tuesday, Deta and Suvana, on Thursday, Ada, on Friday, Visá, and on Saturday, Punáwasa and Suvana, are *ava-yóga*. There are 10 bad (*dasa mahā dósā*), and 4 good, *yágas*.

the thirteenth *pēya* for eight *pēyas* of the *nēkēt* Keti, Reheṇa, Muwasirisa, Uttarapuṭupá and Réwatiya.

The tide rises (*diya-wádi*) from the first *pēya* for eight *pēyas* of Pélaviya and Diyawaka, again at the 47th *pēya*, at the 2nd, 25th, and 50th *pēya* of Tiyawaka, the 20th *pēya* of Satawaka, the 22nd *pēya* of Hatawaka, 23rd *pēya* of Atawaka, the 20th and 55th of Dasawaka, the 20th of Ekoṭoswaka, the 20th of Doloswaka, 8th and 25th of Teleswaka, the 8th *pēya* of Pasaloswaka. At all these times from the commencement of the *pēya* the tide flows for 8 *pēyas*.

At the fourth *páda* of the four *lagnas* Mésha, Wriśhabha, Mithuna and Karkaṭaka, water will rise. For threshing corn and measuring paddy, if the moment when *nēkata tithi*, and *lagna* for the rising of the tide are contemporaneous can be taken, it is best: if two agree it is good: one alone is fairly good.

Storing and Consuming Paddy.

XI.—For storing paddy the *nēkēt* Hata, Ada, Má, and Reheṇa and the *lagnas* Wriśhabha, Sigha, Wriśchika, and Kumbha should be taken, and (if possible) when seen with the planet Saturn.

On Sunday at sunrise at Reheṇa *nēkata* consume paddy.

Eating the New Rice.

XII.—For *alut-but-kēma* observe a good *tithi*, avoiding Mína Mésha, and Wriśchika, at the *nēkēt* Sita, Aṣvida, Hata, Punáwasa, Pusha, Suwana, Anura, Tunaturu, Muwasirisa, Denāṭa, Reheṇa, Réwatiya, Siyáwasa, Sá, Mula, Má, and Visá.

In spite of the well-meant efforts now being made to convert the *goyiyá* from the error of his ways by opening a School of Agriculture, and the introduction of modern appliances, it is to be feared that years must elapse before his mind is disabused of the conservative notions he shares with the American "Farmer Ben" (Notes and Queries):—

"I tell ye it's nonsense," said Farmer Ben,
This farmin' by books and rules,
And sendin' the boys to learn that stuff
At the agricultural schools.
Rotation o' crops and analysis!
Talk that to a young baboon!
But ye needn't be tellin' yer science to me,
For I believe in the moon.

If ye plant yer corn on the growin' moon,
And put up the lines for crows,
You'll find it will bear, and yer wheat will, too,
If it's decent land where't grows.
But potatoes, now, are a different thing,
They want to grow down, that is plain;
And don't ye see you must plant for that
When the moon is on the wane.
So in plantin' and hoein' and hayin' time,
It is well to have an eye
On the hang of the moon—ye know ye can tell
A wet moon from a dry.
And as to hayin', you wise ones, now
Are cuttin' yer grass too soon;
If you want it to spend, just wait till it's ripe,
And mow on the full o' the moon.

* * * * *
With farmers' meetin's and granges new
Folks can talk till all is blue;
But don't ye be swollerin' all ye hear,
For there ain't more 'n ha'f on 't true.
They are tryin' to make me change my plans,
But I tell 'em I'm no such coon;
I shall keep right on in the safe old way,
And work my farm by the moon!

(2.)

CULTIVATORS' SONGS.*

I.—Whilst bailing Water.

1. බබලන පුරුෂද මෙන් ගුණ බදි
සුඩා රුසිරුදුනි මෙන් හිමිකදි
බල ගියකල් හොම නාවා මෙදු
මම එහෙතුරු ඇඟ හොහැක ඉදි
2. හොම්පර කාබේරි පවුහක බ්
වෙන්කර නැසිය අන් රට ආ
ලෙන්දුර සේහිණි කුදලන් නෑ
මුන් ඇර ගොස මම කොලපක වෑ
3. බුමේ මෙහුරුව කම්පා ගේනා
මහමෙර ගුණය වැසිවැස එනා
එ මේ කාරණ ඇඟ දුටුවෙන
එ මේ වැඩිනැන නිය මෙනෙන

* The specimens given are throughout ungrammatical and disconnected, but just as taken down from the mouth of an ordinary illiterate *goyiyā*. The meaning is in places very obscure.

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4. ගිස කල හිස අනිනුන් එක අග
බයිංගාව් අස්සානි අයකර හිස
ගොස දුට පෙරමගදි ගොද මෙ
නිස්පල වෙයි සිමියන් නියගම
5.* ගොවේ වෙන ගුරුවරුනි අසන්
දුකී සිනිය් විපර්යකරගන්
ලැබේ නුවන ගණදැව වට දෙන්
සංඛි සියල්දාන වරද ගොහන්
6.* උන් දෙයක තිපු ලොවට බෙලන්
සාන් සියල්සාමදාන ලොබවන
ලැන් තුලියේ තිපු බෙවන්
දෙනුන් වරක් මුහුදුව වැදගෙන්
7.* උන්කම තිම තේ නැන් බලමින්
ලැන්කම සහොසින් බෙන් අරවන්
නිනාකම කහුලුල් කිද හරිමින්
ලැන්කම වැඩි අමුනුන් බදිමින්

1. Like the moon shining in full splendour,
My beauteous endearing lord.
Since the day of departure thou returnest not as yet :
Till I may reach thee where wilt thou remain ?
2. At a desolate town of Negroes I arrived,
Leaving kith and kin for a foreign land.
With scalding tears I bathe my breast ;
By him deserted, how may I sustain my grief !
3. Though the friendly earth quake and tremble,—
Maha Meru thunder with torrents of rain—
Though these, and such like portents, thou beholdest,
Whatever thy undertaking, it will not prosper.
4. A woman empty-handed, or bearing empty pot,
A beggar, be he deaf or be he blind—
These in good journey shouldst thou meet,
Fruitless will be thy going.
5. Hear me, ye learned, that benefit the world,
Consider it with mind unfettered :
Gapadevi, grant me to receive wisdom :
May the assembly not find fault.
6. Fellows, a mighty boon is seed ;
Desired of every creature ;
In fruitful land it multiplies :
Worship oft the Teacher.
7. Of land acquired spy out the low places ;
Cause rice received to be served with glad heart ;
From stumps and roots ever strive to rid you,
Building dams for tanks acquired.

* These three stanzas will be found in almost the same form in a small pamphlet of Harvest Songs styled *Goyam-malaya*, printed in Colombo, 1881.

II.—Reapers' Song.

1. ඉඩිදෙවියන්වද ගොනට බඩින්හට සැමලදෙශීයෝ අවසර දෙන් ගෙ
සැමලදෙශීයෝගෙන් අවසර අරගන් ගොයිසාමිනි දැකැනී දෙන් ගෙ
පායන ඉරුයෙක් වලා මුත්‍රාකර සිසිල් අපට අද රෙකාදෙන් ගෙ
අද මේ නිස්පාය සියලුනොපාඩුම ගලවාදෙශීයෝ සෙන්දෙන් ගෙ
2. කන්දේ පායන ඉරුයෙක් මේ සියවෙත දෙන සෙවන ක ගෙ
වැඩිනෙ දැකැනී පුරනට අරගන් අම්මානට පින් දෙමුවා ගෙ
ගොඩිවලාවන් ගොයිමහනුන්හට අභ්‍යන්තර මේ මට නැයි ලැ ගෙ
සැඩි සිවින ලෙළාකු කුඩා මහන් අය දුරුත්‍යාධිනිව කම් ප්‍රවෙන් ගෙ
3. ප්‍රසාදා සක්නේදේ බවනින එනෙනට පෙර තාපයේ ඉද දෙන ඉලුන්හෙ
වැඩා ව්‍යුහ එරින ප්‍රසාද මධ්‍යකරා ප්‍රසාදිකර්ල් අභ බිරවෙන් ගෙ
ප්‍රසාදා බොජන ජලයෙන් ගිණිකර හෙද්බලයෙන්මසි අන් දෙන ගෙ
බැඳාලා මේ කැසි කිසන් පන්තිනිදෙවීයෝ අවසර මට දෙන් ගෙ
- 4.* නැමින් පැවත්තා රැකීමිකීරල් පරසිදු තැල්ගස වැඩිනි ග ගෙ
සියකු ලුකාන බැලිලෙස සිලිදුව අලංකාරවිය නොයෙක් ලෙ ගෙ
ගෙන් ගෙවට පරකාසයවෙනාට පිපුම්පෙනිය මල ඉසිරග ගෙ
සොදින් මේ තැලම්ල උනුම් වරුණෙන් අනෙව්බිහලෙස පිදුකාසේ
5. උරුදේසිවන් දෙන් වරුණෙන්වෙනුර දෙවිපිටියේ සිසි යැවැට මූ ගෙ
ඉසසිට දෙපයද අසක්දී අසයද ගලවී දෙවීයෝ සෙන් දෙන් ගෙ
අද අපි කිවු කම් සිසු රැපද කිවුවේ සුලුව උරුදාර ගෙ
මේ වරුණී වැඩ ඉවුරවෙන්ට අද දෙන් අවසර දෙන් ගෙ
- 6.* මලේ වරුණ මම කිසන් පදකර දෙවිදුන් අවසර මට දෙන් ගෙ
විලේ රුවුනි වල් රැන්වන් පැයට අසංහතව පෙනි විහිදෙන් ගෙ
ප්‍රලේ ව්‍යුහප්‍රව තිබුහය මාහෙල් මලේ පුවද වට විහිදෙන් ගෙ
විලේ රුවුනි වල් රැන්වන් පැයට අසංහතව පෙනි විහිදෙන් ගෙ
- 7.* අට ව්‍යුලේ ලාව පැලුවහියේ ගක උඩ වැඩිහි උයන් ලෙසි ගා
ලුකාගෙහිලේ අතු වටගෙනුහාදාක මේලෙසිනේ තැලම්ලේ ලුකා
ම්ලැකුකුලේ ම්ලැපෙනි තිබුහා දාක කොයි ලෙසිනේ වග පිසායන්හේ
ගොස්නම්ලෙන් බැය වස්හරිනා දාක දෙවීසෙන් අප රෙකානෙන්
8. එ රැන්නැසිලි දෙසි ගුඩ් ගෙලිද මාර ගිර අඩං උඩ ගෙ
වරෙන් නැමි අඩංරන් සැදි ඉද පලාල් දුවල් මේ සැල් අර ගෙ
සදුන් සමන බැඳිලිද පිපුම් සුදු හෙවත් එ මාහෙල් ම්ලැව්
ලුනුන් සමන්දෙවී ගෙන් පැවත්තා සමන් හිමාලේ ඇති වරු ගෙ
9. පුරුණගෙන සන්දෙන් එද ගොස් උවසර දුවම්ල ගෙන පිදු ගෙ
වරෙන් ලබාගෙන දෙවීයෝ සැශෙන්න් පරසනුම්ල දෙවීන් පිදු ගෙ
එරන් භාගවතෙන කඩුඩ්ල දුවහාගයන් ගෙන පිදු ගෙ
හුලුන්කන් මේ ලෙවී සියලු අය එදෙශීවන් සමන් පිදු ගෙ

1. May all the gods permit us to enter the field after worshipping
the sun god :
The gods' consent obtained, O goyi lord, give us sickles.
May the clouds keep us cool, shading the sun's rays,
And the gods deliver from all evil, granting peace these ³⁰
p̄iyas.

* These stanzas probably form part of the *Tala-mala-varnnanārā*.

2. The god of the sun's rays shining on the hill has now shaded
this our gang :
With fortune-bringing sickles in right-hands invoke we merits
on the Mother.
Should the goyi-lord on the highland hear me, I shall receive
reward :
May all this company, great and low, recite songs without
bickering.
3. Sakdevi, descending from his abode, begs alms in his ascetic garb
of yore :
The corn sown on the muddled golden rock bends down ripened
ears :
With boiling water dressing food by supernatural power the alms
were given.
May goddess Pattini grant me permission to compose and recite
these verses.
4. In Rayigam Kóralé renowned there grew the far-famed palm tree,
Fair beyond words of poet, with manifold beauty crowned ;
From hamlet unto hamlet known, like lotus petals, expanding on
the tree,
Rarely this palm-flower bloomed glorious in colour.
5. Half the day has passed since morning, nor failed of god's pro-
tection,
From head to foot thro' every limb god has blessed and pre-
served us ;
The songs in rhyming measure we loudly sang to-day have made
the welkin ring.
Will leave be blithely granted to forego work the rest of the
day ?
6. God, grant me to tell in verse the flower's fame,
Of the lovely tank lily's golden hue, its petals spread in ten
directions,
As o'er the water's surface the *Ma-nil's* scent is scattered :
Its petals spread in ten directions, golden-hued as the lovely
tank lily.
7. The seed was sown and sprouted, and like a grove rose the tree ;
Like boughs of bamboo shoots entwined, the palm-flower's
pageant seemed :
Lur'd by sight of the flower-petals the wayfarer his journey
forgets.
Lo ! from Gosna lake descending the evil to avert, in safety
keep us God (of mercy).

"Pasé Buddha went to Ratel Rusiya, who had nothing to offer as alms. He went and begged of Maha Brahma, who gave him *rat-el* (hill-grubs). He sowed it. The first leaf was covered by *getapanuró* (paddy). He prayed that through the power of Buddha the seven kinds. Then he prayed that through the power of Buddha the seven grubs might leave: the grubs left. When the plant grew to its seventh node, it bore an ear of golden hue. This ear was covered by seven kinds of flies. Then also he entreated Buddha's supernatural power, and the flies disappeared. That paddy was then pounded, the rice boiled and offered for that day's noon-meal of the said Buddha.

"By the influence of the same Buddha let the worms quit the plants to-day also."

Walking round the field repeating the above is supposed to destroy *getapanuró*.

(b)

Seven of these grubs are collected from a plant, and the following *pirit* repeated over them:—

తికారద్య లిఖికాద్య భ్రమ పంక్త లిపిద్య,
సారద్య విం తాండ్రేతి పాన్మంపి జలి వంగల్ల.

"May the all-auspicious goddess of speech (Saraswati), the bestower of the essence (of wisdom and eloquence), who dwells in the lotus-like mouths of the illustrious and eminent sage Nárada, &c., preserve you (from all evil)."

Three are then burnt with *pas-pengeri* (five bitter kinds of wood), and the remaining four enclosed in four pieces of reed and buried at the four corners of the field. During the performance of this ceremony the *Kattádiyá* should be naked, and at its conclusion remain dumb for seven *peyas* in an unfrequented place.

(II.) Against *Kokkanáró* (Grubs).

After dark a man steals three *ilapata* (ekel-brooms) from three different houses. These he ties together with *kehipittan-véla* (creeper) and hangs it to his waist-string behind. Proceeding to the field, he walks three times round it, buries the bundle in the main *vakhada* (opening through the dam) and returns home unobserved. The whole time, and if possible till next morning, he remains mute.

(III.) Against *Messó* (Flies).

(a)

The *Yakdessa* should spend the previous night in a lonely spot, after having put on clean clothes (*piruwaṭa*) and eaten "milk-rice" (*kiri-bat*). The following morning, without communicating with any one, he should go to the field. Having caught a fly, he must

hold it for a while in rosin smoke, over which he has muttered the following charm 108 times, and afterwards release it in the field:—

తినాలొ అపణే బ్రిడ్ రచణవిహనజె తికుల్లా మి ల్లుపర శయపన లెర్చె ద్రుచకరణే లెచియ ఆమ్రునావెన, అధన మె కెనెన, మల్ లెచణె, కురి లెచణె, నొవెడ్కె లెచణె, గొవెల్లి లె ల్లెవె, నొసిం లెచ్చ లెచ్చ లెచ్చయి.

నాలొ గచ్చుభిహణే దల్రజజల్లెవిహనమెన కలెన్ లెపన్ లున్ లెచ్చ లెచ్చ, ద్రున్ బెన్ లెచ్చణె, అమ్ లెచ్చణె, అథ లెచ్చణె మె కెనెనె లొచిం తొ, న్నో, బరనోచువు.

O'nunó! By the power of Lord Buddha who came to dispel the pestilence of the great city *Wisála*, this very day all ye flower-ties, black flies, proboscis-armed flies, and earth grubs of this field, away, away (*ódu, ódu*); stay not. Let it be so! (*E'sváh*).

Namó! Ye flower-flies, proboscis-armed flies, tiny flies, ash flies, born from the mouth of *Gaja-kumba-dala-rákhsha-déwataúá*, go, stay not in this field. In the name of the Triad (*O'g Triy*) and Kataragama Deviyó (*Baranéti*). Be it so!

(b)

The following well-known *gátháwa* is recited 108 times over some sand, which is strewn in the field at dusk, while four lamps (the oil used having been prepared without being tasted) are kept burning at its four corners:—

సమిపుపసూ ధకరణ,
సుషాల్య లపచల్పణ,
సుమిత్రాలిష్య ధపచ.
శీతా ల్లుపిమ్రుణాచన.
Abstain from all sin;
Acquire merit;
Purify the heart;
This the Buddha's commandment.

"Evil swells the debts to pay,
Good delivers and acquires.
Shun evil, follow good; hold sway
Over thyself. This is the way."

(*Light of Asia.*)

Throughout the performance of this *kema*, and until next morning, the person so occupied must not converse with anybody.

* Almost every charm begins with the words *O'g Triy*, which in Sanskrit are an invocation to the Hindú Trinity." The *Kattádiyás* not being worshippers of that Trinity, and not understanding the purport of the words, but attributing to them some mysterious magical properties, frequently add them to Siphalese charms, in which the virtues and omnipotence of Buddha are described, in very grandiloquent style, to the exclusion of those of the Hindú

(e)

With red sandalwood, ground to powder, this stanza is written on a *rabána*, or the drum of a tom-tom :—

கலை வியாத்யை சுப்பை நக்கூவென்ற தகினா குவகனி
நக்கை விலை விலை விலை விலை விலை விலை விலை
விலை விலை விலை விலை விலை விலை விலை விலை
ஒட்டு விலை விலை விலை விலை விலை விலை விலை.

By the receiving of perceptive power (in religious studies) these three (false) pursuits, viz., worldly desires, doubts, and unorthodox observances, are dispelled : he escapes from the sufferings of the four hells : he is incapable of committing the six great sins. In the *Saṅgha* this gem-like state is noble. By this truth may all (sentient) beings benefit.

A lamp fed by *mitel* (oil of the *Bassia latifolia*), which has been hallowed by the recital of the *gátháwa* over it, is placed in the field inside a *mal-pelak* (temporary altar decked with leaves and flowers). At dusk a man should walk round the field repeating the same stanza and beating the said tom-tom with a piece of *hayila-véla* (creeper). This done, he must retire by the entrance he came in at, closing it, and sleep that night in an untenanted house.

(5.)

THE KAMATA, OR THRESHING-FLOOR.

"When they are to tread their corn," writes Knox (p. 11), "they choose a convenient adjoining place. Here they lay out a round piece of ground, some twenty or five-and-twenty foot over, from which they cut away the upper turf. Then certain ceremonies are used. First they adorn this place with ashes made into flowers and branches and round circles. Then they take divers strange shells and pieces of iron, and some sorts of wood, and a bunch of betel nuts (which are reserved for such purposes) and lay all these in the very middle of the pit, and a large stone upon them."

See also Mr. Brodie's Paper in C. A. S. Journal, 1849, p. 25, and Davy's Ceylon, p. 275 (where a wood-cut is given).

triad. Sometimes, however, the names of Brahma, Vishnu, Siva, and other Hindú deities are found mixed with those of Buddha and other Buddhist divinities in irretrievable confusion in the same charm. Nearly every charm, Sanskrit, Siphalese, or Tamil, ends with *L'sváh*—a corruption of the Sanskrit *Sváh*, corresponding to "Amen" in meaning. (C. A. S. Journ. 1865-6, p. 51.)

Much the same ceremonies have been noted in India :—

Idangal panni suttí seyté

Itta pida mitile

Adanga nirum puje seytu

Arun davangal pannuvir

"Clearing a place, an altar

Ye raise upon the site;

And heaping ashes on it,

Perform ye many a rite."

("Tamil Popular Poetry," by Dr. Caldwell, in Ind. Ant., Vol. I.)

"When Gonds, Kurkus, or Bharias start together in their *tilli* crops, they take with them some ashes and Indian corn seeds, and as they go along they keep making circles with the ashes, and place in their centre the seeds of the corn. This practice is supposed to keep away all the bad will of the *devas*."—(Notes on the Bharias, by C. Scanlan, Assistant Surveyor, in Ind. Ant. Vol. I. p. 159.)

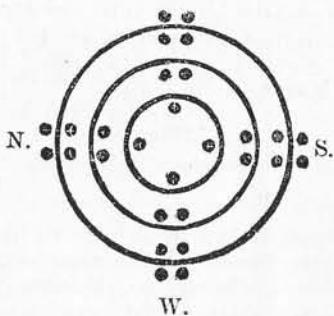
According to Mr. Ivers (C. A. S. Journ. 1880, p. 52, Diagram) the figure described on the threshing-floor by the cultivators of the Kégalla District consists of no less than seven concentric circles with four cross lines.

This is a noteworthy departure from the diagram usually seen elsewhere. Throughout the low-country not more than three concentric circles with two diameters between the cardinal points would seem to be drawn.

Precise directions regarding the preparation of a threshing-floor are laid down in the *Muhúrrta-chintámani* (stanzas 257-261) :—

கலைக்குடி.

E.



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ஏட் குடி வூவன் சீதி தெவிர்க் கிலி திட
யோட்டீகி வூவன் தூரியெலை கிலி அத
தூரியெலை வூவன் தீர் வூவன் கீ
தூவன் வூவன் கலைக்குடி கீ

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පෙ කට දෙවකි කාවසිටි ගොලස සිමුකො
ව්‍යුබහෙවක පුරිනුන්වක කට අට සම
ම්‍යාදිසිල්ලත් පෙරයමටුන සුවමේ
ගැනීගැනුකෙමෙන නිමවෙලෙස පෙරදේකි

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පෙර ඉකිවරු පැවුස ගොලසක් තිම්
පෙරදුග උරුරකාඩුවිගෙන බිඟාග
සුර ගුරු තුන තරුද පුබහෙවරව ගෙ
කර කළුමිති වැඩ සුබලදුය වනාමේ

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සුබ බඩපාද මැදකපමින් අරක්ව
කබ ගහුදුගේ බෙර වතුර යන ආ
සුබ ලකුනුන් බිලිඳෙනු අනිති කරලා
නබනුරු පනිස් ගෙන්තා කබ අරක්ග

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සුවද පැනින් ඉස නාන්සකර සහු
කෙමද දෙමින් නිසිලෙස පද එන් යකු
දාපමුදින් අත් වැමින් සුරයකො
නවදුන්සෙන් යලි අද සුය කමකට

To make a Threshing-floor.

257.

Draw three circles and two diameters between the four cardinal points, and place the twenty-eight *nekēt* in the four directions on the sides of the lines. Calculate the threshing-floor circle towards the right from the *nekata* on which the sun stands, starting from the East.

258.

The sixteen *nekēt* standing on the outer and second circular space towards the four directions are profitless and bad: likewise the eight on the third space: the middle four are fortunate. Reckon Southwards from East to West finishing again at East.

259.

Of the 16 portions of ground described by ancient sages* select those

* The sixteen portions of land, as given in the *Máyámátraya*, are the following:—Sínhákáraya, Sáráskáraya, Brahma-káraya, Subhrákáraya, Gajá-káraya, Gándhárvákáraya, Chatrákáraya, Patrákáraya, Karasédiákáraya, Chaturvákáraya, Rákshamukhákáraya, Trisulákáraya, Gangákáraya, Varahákáraya, Kurmmákáraya, Nandákáraya, Jalatalákáraya. To these are sometimes added Karatalákáraya, A'yatanákáraya. In *páda-bédtma*, or dividing into building lots, the subdivisions are:—Brahma-pádayá, Dewa-pádayá, Manussiya-pádayá, Preta-pádayá, of which the last is never selected as a site, nor those portions of the others called technically *deli* and *katura*.

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lying East and North. Choose a lucky *hórá** in *Tunuturu nekēt* (Uttara-pala, Uttarasaala, Uttarapuṭupā) on Guru (Thursday). The threshing-floor thus constructed will ensure success as desired.

260.

In the midst of fortunate Bamba (Brahma) portion, dig the *arakvala* (lit. 'protection hole'), clear the boundary drain, and have the *arakgala* ('guardian-stone') brought and placed by the hands of a male child with perfect features like *Turupati* (moon).

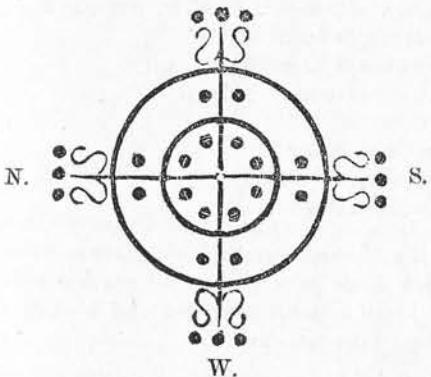
261.

Joyfully bathe the body with perfumed water: there sacrifice duly to the demons, offer ashes charmed by *mantras*, and encircle the threshing-floor with a thread hallowed by the *Navaguṇa-gáthává*.

The MS. from Pasduṇ Kóralé gives a somewhat different diagram.

කළුමිම් ව්‍යුහය.

E.



කොන්මහ දුළුලෙස්ලය අට අසුබ පලව
සැලිමැද අවනුකුන් සුබ පල වෙනෙසිද
දිලිවුදෙන්ල දකුනට සමකර
ගැන කළුමි සක මෙලෙසින් දාන කිය

Threshing-floor Diagram.

The eight *nekēt* next the twelve at the cardinal points are unlucky. Know that the middle eight *nekēt* will bring luck. Place *Rivi* (sun) at the top (starting point) and calculate Southwards. Thus counting, resolve the threshing-floor diagram.

* Astrologers suppose that the same seven gods to whom the supervision of the days of the week are appropriated, preside over each successive seven *hóras*, beginning from that one to whom the day belongs, but in the following order, Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars."—C. A. S. Journ. 1856-8, p. 182.)

(6.)

(I.)—THE ANDUKERIMA CEREMONY.

The form of the *A'ndukerima* ceremony (though not known under that name) as practised in the Siyané Kóralé differs to some extent.

After the corn is threshed and before removing the straw from the *kamata*, five cultivators, each taking a *déti*, repeat the following words thrice:—

ඉරිද මානුකෙන් සමකළගලලබාඩින් එලුම්ගෙන් සහ බාහුද ගෙන්වා, එන්සි දෙපි තුන්සියෙන් ග්‍රිම්ව පෝරුකාවා ආලෝල්ඇර තිපුවඩ, එන්පෙන් දෙපෙන් තුන්පෙන් පස්සෙන් සහපෙන්ද බෙඩුඩ්ලවා පිදි කුරිවාද පැසි කළවිටක් සයාවා ගෙයන් කුප කළවිටව දම්,

දැනි දැනි කුමක දැනි
රන් දැනි රිදි දැනි
කුවිල තික දෙමට කොබි ගොයෙන් දැනි
මෙහෙන් දැනි පසක් ගෙය
පසදෙනෙකිසිට කොලසලා ආලෝ
දෙදෙහෙන් ගෙන් දැන්කෙනි
දෙදිවෙශ් වැඩිසිටනි
ගොවියෝ වැඩිකරනි
මෙදුමේ රුකුමනට
ඉතා සහපනි පොලි

Iridá má nēkatín Samanalagalabodín ela migon sat bánah gennavá eksi desí tunsiyen salí mada pórū gává Ʉával Ʉra bijú vadá ehpéti depéti tunpetí paspetí sapetí satpetidí bañjalavá pidi kirivéda pesi kalavíta sasavá goyan kapá kalavíta damá.

Deti deti kumana deti
Ran deti ridi deti
Katupila nika demaṭa hobbé koson deti
Menan deti pasak gená
Pas denek siṭa kola salá Ʉaṭi
Dennék gon dakkati
Deviyó vēḍa siṭiti
Goviyó vēḍa karati
Medá mé raja kamataṭa
Itá yahapati poli.

Seven yokes of white buffaloes having been brought from Adam's Peak at Mánékata on Sunday, when the first, second, and third ploughings have been performed, and the mud levelled, with *pórū*, channels opened, seed sown, the paddy (plants) risen to their first, second, third, fourth, fifth, sixth and seventh nodes, and become pregnant with ears, the ears appeared and the grain matured. After the threshing-floor has been

prepared and the crop reaped and placed on the threshing-floor, five persons separate the straw (from the paddy) with five *déti*—

Deti, deti, what deti?
Gold deti, silver deti,
Katupila, nika, demaṭa, hobbé, koson deti.
Taking five of these deti,
Five (men) stand and toss the corn;
Two (men) drive the bullocks:
The god looks on:
Cultivators work.
May manifold return attend this royal kamata this (harvest) time!

Compare the Harvest song (*Huttari*) of the Coorg ryots (Gover's Folk-songs of Southern India, p. 121):—

“First they pray that God's rich grace
Still should rest upon their race.
Waiting till the gun has roared
Milk they sprinkle, shouting gay,
Polè! Polè! Devarè!
Multiply thy mercies, Lord !

(II.)—THE AMAKETÉ CEREMONY.

It is interesting to find an analogous custom, *mutatis mutandis*, existing to this day in many rural districts of England, and markedly Devonshire and Cornwall.

The custom of “crying the neck”—a relic of old heathen worship, whether of Teutonic or Celtic origin, to the goddess who presided over the earth's fruits—is thus described in Mrs. Bray's “Traditions of Devonshire” :—

“When the reaping is finished, towards evening the labourers select some of the best ears of corn from the sheaves. These they tie together, and it is called the *nack*. The reapers then proceed to a high place. The man who bears the offering stands in the midst, and elevates it, while all the other labourers form themselves into a circle about him. Each holds aloft his hook, and in a moment they all shout these words: *Arnack* (or *ah nack*), *arnack, arnack*; *wehaven* (pronounced *wee-hav-en*), *wehaven, wehaven*. This is repeated three several times.”

Arnack, meaning “a bunch of ears of corn,” when thus coupled with *wehaven* expresses either a wish for a prosperous (Norse, *velhavende*) harvest, or the joy that its labours are ended (*wehave-it*). See Notes and Queries, 5th Series, Vols. VI., IX.

(7.)

COMPARATIVE LIST of Sinhalese Conventional Terms used at the Threshing-floor.*

| English. | Sinhalese (ordinary.) | Kégalla District, Western Province. | Rayigam Kóralé, Western Province. | Siyaré Kóralé, Western Province. | Galle District. |
|-----------------|--------------------------|--|--------------------------------------|-------------------------------------|---------------------------------|
| Arrack | ... arakku | ... kahatavá | ... pediya | ... id. | ... kalu-wathura kehata-palú |
| Arekanut | ... puvak | ... kahatavá | ... pavak | ... id. | ... alu-bóya |
| Ashes | ... alu | ... davá | ... aluhani | ... id. | ... yakunia-bóya |
| Bag | ... malla | ... puramé | ... katupana | ... puravamáva | ... katupana |
| Betel | ... bulat | ... ambaruvá | ... pengirivá | ... ból-kola | ... pélella |
| Betel (quid) | ... bulat-bóya | ... diya-pítá-píná | ... id. | ... ból-vida | ... pegiri-kola-vida |
| Buffaloe | ... mí-haraká | ... — | ... diya-pítá-píná | ... id. | ... id. |
| Cakes | ... kérum | ... — | ... — | ... — | ... rat-kabala |
| Chaff | ... bol | ... — | ... — | ... — | ... pu |
| Chunam | ... hunu | ... katuvan | ... káru | ... káru; egiti; | ... káru |
| Cloth | ... redda | ... — | ... suduvá | ... paligattó | ... paligatrá; méliya |
| Cocomut (Young) | ... kurumbá | ... ulan | ... ahura | ... hunu | ... suduvá |
| Cock | ... kukulá | ... bin-pahurá | ... ulaná | ... redda | ... vaya-budanná |

| | | | | | |
|---------------|--------------|------------------|-----------------|-----------------|-------------------|
| Cock (paddy) | ... ví-goda | ... — | ... böta-varuva | ... ví-varuva | ... beta-varuva |
| Dung (cattie) | ... goma | ... gon-pas | ... id. | ... id. | ... id. |
| Elephant | ... aliyá | ... malha-bolá | ... — | ... patubariyá | ... et-embayá |
| Fire | ... gindara | ... rattá | ... id. | ... id. | ... maha-embayá |
| Fish | ... málu | ... — | ... katugoyian | ... véjana | ... mala-bolá. |
| Fist | ... — | ... — | ... deti-goyiya | ... — | ... ratta-bóya |
| Grain (fine) | ... amu | ... kalu-baruvan | ... hírava | ... — | ... konahannan |
| Grain | ... kurakkán | ... hín-baruvan | ... gon-kótuvá | ... — | ... konussanno |
| Grass | ... kerita | ... at-báuvra | ... id. | ... gon-polla | ... deti-póruva |
| Handful | ... atalossa | ... kug-gotuvá | ... — | ... atalossa | ... amu-bóya |
| Hare | ... lává | ... — | ... kúduva | ... hává | ... kurakkán-bóya |
| House | ... gedra | ... rahatiyá | ... hakuru | ... gedara | ... kewiti-bóya |
| Jaggery | ... hakuru | ... — | ... boyak | ... bóvak | ... beta-ñhura |
| Little | ... tikak | ... — | ... aturamé | ... — | ... há-embayá |
| Mat | ... pedura | ... — | ... — | ... id. | ... nivahna-bóya |
| Measure | ... lálha | ... goiyává | ... yáta | ... yála-goyiya | ... rasti-bóya |
| Money | ... kási | ... — | ... — | ... vata-vanian | ... bóyak |

* This list is by no means complete. The language of the threshing-floor would form subject for a distinct paper.

† Mr. Ievers in C. A. S. Journ. 1880, p. 52.

COMPARATIVE LIST of Sinhalese Conventional Terms used at the Threshing-floor—*continued.*

| English. | Sinhalese (ordinary.) | Kegalla District, Western Province. | Rayigam Kóralé, Western Province. | Siyané Kóralé, Western Province. | Galle District. |
|-----------------|--------------------------|--|--------------------------------------|-------------------------------------|--------------------------|
| Monkey (brown) | rilává | ... kej·grahaná | ... — | rilává | ... gas·góná |
| Monkey (grey) | vandurá | ... káju·gediyá | ... — | vandurá | ... { velimuvá |
| Mouse deer | valmiya, míminná | ... ralbodáyá | ... — | valimuvá | ... { míminná |
| No | né | ... tel | ... vádu·diyavara | ... id. | ... id. |
| Oil | ví | ... béta | ... hotabariyá | ... urá | ... { kalugedi·embayá |
| Paddy | úrá | ... hataráyá | ... hotabariyá | ... tel | ... rambakan·bóya |
| Pig | ... kesel·kén | ... kaháta·mal | ... vála·palam | ... kesel·kan | ... kiri·gedi |
| Plantain | ... batala | ... bir·tamburu | ... batala | ... id. | ... — |
| Potatoe (sweet) | ... láíl | ... péliyan | ... id. | ... pubborun | ... pubbaru |
| Rice (raw) | ... bat | ... pubbaruvan | ... id. | ... habalapeti | ... javádi·láíl |
| Rice (cooked) | ... habalapeti | ... — | ... vádi·hál | ... bána | ... lanu·bóya |
| Rice (pounded) | ... bána | ... — | ... vel·bóya | ... lunu | ... mihiriyá |
| Rope (Yoke) | ... lunu | ... miriyá | ... — | ... dékettá | ... liyamává |
| Salt | ... dékettá | ... — | ... liyamává | ... porugoyiya | ... — |
| Sickle | ... póravá | ... — | ... goyiya | ... id. | ... id. |
| Smoothing board | ... pítluru | ... — | ... méduvan | ... id. | ... id. |
| Straw | ... avva | ... — | ... deqiyá | ... id. | ... id. |
| Sunshine | | | | | |

| | | | | | |
|-----------------|-----------------------|----------|-----------------|-----------------------|----------------------------------|
| Tobacco | ... dun·kola | ... — | rodu·kola | ... dun·kola | ... { mat·karuṇá |
| Toddy | ... rá | ... — | bora·gangula | ... bora·gangula | ... titta·kola |
| Threshing-floor | ... kamata | ... — | kaluwita | ... id. | ... sudn·watura |
| Water | ... watura | ... — | gangula | ... id. | ... pávara |
| Winnow | ... kulla | ... — | ... id. | ... id. | ... id. |
| Drink | ... bonavá | ... — | puravanavá | ... bonavá | ... jaya·karuṇavá |
| Eat | ... kanavá | ... — | udavu·karuṇavá | ... kojá·bánava | ... { végá·vindinává |
| Hasten | ... íkman·karuṇavá | ... — | sédaru·karuṇavá | ... íkman·karuṇavá | ... íjaya·karuṇavá |
| Light | ... pattu·karuṇavá | ... — | — | — | ... sedénu·karuṇavá |
| Measure | ... mániavá | ... — | rat·karuṇavá | ... yállanavá | ... goyikam·karuṇavá |
| Reap | ... kapanavá | ... — | liya·bánava | ... kapanavá | ... íyya·bánava |
| Stack | ... goda·gahanavá | ... — | — | — | ... kandu·karavánavá |
| Thresh | ... págavanavá | ... — | madavanavá | ... ráhi·karuṇavá | ... madínavá |
| Winnows | ... pahinavá | ... — | hulap·karuṇavá | ... pahinavá | ... mohambanavá |
| Place | ... damanaavá | ... — | putavanavá | ... damanaavá | ... sédaruva·goyikam·karuṇavá |

Namó Tassa Bhagavató Arahato Sammá Sam Buddhassa.

Permission!

1. Be thou Buddha to the end of a *kalpa*:
Be thou Buddha for immeasurable time:
Be thou Buddha whilst sun and moon exist:
Be thou Buddha for a thousand full *kalpas*:
for a thousand intermediate *kalpas*:
for a thousand *samavarshaptana* *kalpas*:
for a thousand *dyu-varshaptana* *kalpas*!

2. O Sahampati, mighty lord Bráhma, who with one finger supportest these 10,000 universes (*sakwala*),

accept our merits:
pardon our offences:
hear us!

3. O illustrious Vishṇu, great heavenly king, who residest on *Vajikundika* Mount, listen to the prayers addressed to thee,

accept our merits:
&c., &c.

4. O Sakra, mighty king of heaven, lord of two god-worlds,

accept our merits:
&c., &c.

5. O great heavenly king I'svara, the presiding deity of the I'svara cycle of twenty years,

accept our merits:
&c., &c.

6. O great Vishṇu, heavenly king, who art seatedst on the back of a full-grown *garuda*, of blue colour, of eminent valour, who measuredst out this *Laúka* in three footsteps, when entrusted to thee by the heavenly king Sakra, during the existence of Buddhism, of our omniscient, true, and perfect Lord Buddha, Teacher of the Three Worlds (*Buddha-séasanaya*) that will last 5,500 years, to show to the inhabitants of this glorious *Laúka* the path to the bliss of the great "death-ceasing" Nirvána,

accept our merits:
&c., &c.

7. O Kataragama Kandaswámi, of the race of the four gods, Upulvan (Vishṇu), Saman-boksalla, Vibhísana, and illustrious Naráyana Kataragama Kandaswámi, who presidest over Devundara Dévalé, Maha-Kataragam Dévalé, Kudá Kataragam Dévalé, Punnaswaram Dévalé, Sellandáwa, Rankanda, Ridikanda, Menikgagáva, Trimigangáva, Walé-végangága, Témbilivimánya, Kiri Vehera, listen with divine gracieusness to the prayers addressed to thee,

accept our merits:
&c., &c.

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8. O heavenly king Náta, who hopest to become a Buddha when five *kalpas* have expired,

accept our merits:
&c., &c.

9. O heavenly king Saman, presiding over Samantakuṭa Parvata (Adam's Peak), Diváguháva, sacred lotus-like Samanala Sripáda, Sabaragamuwa Dévalé,

accept our merits:
&c., &c.

(II.)—කිහිප්පාරේම්ම කිසේ සාදින්න.*

ප්‍රසිඵිත වෙශිලිලක
සිලිලකට පැවත්තිය
යොවුනු නි පුර
නවසුත්ති අර නුවර
ත්වත්තෙන අරාපල්
දැනුමෙන් රැඹිය ගිල්
දෙවිගහන් කළ කුල්
උපන්දම් ලද එකල්
යොයිමේ සයෙන්හා
කඩුරුපකුල්වු මුතු
දෙම්මට මුදා ගෙයින්
හාගලුව ගොජවුමුත්
සැවකෙලුන්කිසින්නේ
භෙක්භෙනා බිජුදායෙන්
මෙකමුද දුව්ප්‍රාන්
දිවිකළපය එක
දෙවිගහන් සිහාලු
සාගරය පෙන මැදින්
පැප්පාවාරු රැඹුලා
විවු යාලියපසන්
අභ්‍යන්තර තුළුමුදන
කක්ෂරාජ දුව්ප්‍රාන්
ශීක්ෂරාජ උරන්
ඇඟ පෙර පින්බලෙන්
අම්ලය මැදිගෙයින්
මිද්‍රිය යොළනුරාර්ය
පිරිසිභාවාලින්
උයන්ගෙවු දැක්ගෙන්න්
පුව සාලකලාගෙයින්
ගෙශෙන්හ පොරිරෝ
සැක්කට යොළු

ඒයක්දෙවි හි අධි
සැනුවිද්‍රිගෙයායින්
එකාපත්තියාවලියින්
ගොයින් මත නොස්ථිවෙන
වරකාලිවෙතින්
සොලාස්දුවරිදිවෙතින්
සරකම්ගලායෙන්
පොරනමාදේල්ලෙන්
පහසරස ගුණාශ්චෙන්
දැන්හෙයාදුනු වෙශින්
ඇෂේෂිත කොපයන්
ගෙවාගෙස් නම්ගෙයාදුන්
මිනිහුල ගෙණදෙම්න්
හරහේද දැකාදින්
සලඩිගෙන සහායාව්
ගතිම මිල ගිවිසාව්
කරදිසගන්නවා
සමැදියි විදියට
දිවිගෙයින් රුෂ්ලකට
කියාබාරු විශේන විට
දුනය ගෙනනම්න්
හෙර මොසුන් ගෙනෙවා
පිරිකලා බින්දාව්
ගෙණහුඩ උදුර්මත්න්
පන්වවදාකරම්න්
කොසබුල මතවම්න්
මදුරුවෙස ගෙණ ලැසින්
ආසින්ධියිස්වෙන්
නම්විදියාදුන්න්
දැදිනපන්න්හි දැසින්
ඡලපොනිදීත්වෙම්න්

* This yádinna—a very disjointed and hardly intelligible account of Pattini's birth—is used during the "Kiri itaravima" ceremonial.

| | |
|-------------------------|----------------------|
| கவியை முன் வைவா | கிரிவதூதிக்குவுனே |
| பூதிப்புரவு வெளியைச்சின | தூதிக்கீனே அவுள்ளே |
| மூரை கொரவராய்க்கா | தூதிக்கையீனே அவுள்ளே |
| கொசுவித்திலுவத்தைச்சின | பூதன் வரடங்கீனே |
| குதில்புத்துவாகையே | அவே ஈமாவன் தூதிவிகை |
| வெல்லிமல்குவத்தூதே | தீப்புவு மேப்புவு |
| வீதிமல்வாய்வைச்சினே | தூதங்கல் ரக்கிவுவு |
| பூத்துவு விசித்தே | தீநெவு தீநெவு |
| டேஷா விஹ தீநெக்கை | தீநெனே மது தீநெவு |

(III.)—கிரிவதூத வெல்லாவத கிடை கூவி.*

| | |
|------------------------------------|------|
| 1. குதிச்சுக்கை வென்வ கீ | யே |
| கீதையெடுக் கூரும் கீ | யே |
| தீநை ஆக்குக் கூத்துக் கீ | யே |
| அவிசு மேலைக் காவிசுக் கீ | யே |
| 2. மெங்கித் தீநை வெல்லாம் | வ |
| மூத்துப்புரவு வெல்லாம் | வ |
| அடைந் கொகைக் கூவு வெல்லாம் | வ |
| கிரிவு க்குலிய கீயீட்டு வெல்லாம் | வ |
| 3. காவீசு வடு குதுப்பு | ர |
| வாய்க்கல் கிரிவு கூடு | ர |
| மாவீ கீதை வீதிகு | ர |
| காவீசு கீம் அநுவேகநூ | ர |
| 4. கலுவெட தீல கொகிட்டு | டெர் |
| வெசுக்கை கீக வீடுகையே | டெர் |
| கூது கிரிவு கூத்துக்கீன | டெர் |
| மகித பமாவனு கீன | டெர் |
| 5. பூதகைக்குல கிரிவிசு | உ |
| கொப்புலக மூல வெட்டு பிது | உ |
| சுருகு பூத விரிப்புல | உ |
| உதிசு தீர்த்து அபுக்கனு | உ |
| 6. கைநெடு கரன் கிரிவெடுக | வ |
| அவிசு கூலு வெண்டுக் கீ | வ |
| பூது கூல விடு பிது | வ |
| பூது கைநெடு கீக்கு | வ |
| 7. கூசுப்பு விம விநிலை தீலிகர | உ |
| கூசு வெடு பூத்துப்புலை கை விம கூசு | உ |
| கூசுதுகை பந்திசுக்கு வீதி வழு | உ |
| கூசு பேர்ப்புரவு வேடு பூத்துக்கர | உ |

* A mere fragment in verse of the story of Pattini, recited subsequent to the *yādīnna* given above. For a fuller account of the goddess see the *Pattini-hēlla*.

| | |
|---|------------|
| 8. தீர்த்து கலுவெடு இவனீன் வீசு | யே |
| தீர்த்து தீநைகளு மேனீன் வீசு | யே |
| தீர்த்து கலுவெடு கீதைக்கை கை | யே |
| கைநெடு கைநெடு பந்திசுக்கு கை | யே |
| 9. தீர்த்து கீதை கிரிவு பாவாகன | நே |
| தீர்த்து கலுவெடு வரடங்கீ பூது தீர்த்து பாவாகன | நே |
| வீதாநூரங்கு பாவாகன கைநெடு தீர்த்து பாவாகன | போ |
| தீர்த்து கீதை கிரிவு பாவாகன | நே |
| 10. கலுவெடு கீதை பாவாகன | நே அடியகி. |
| 11. கீதை கலுவெடு கீதை பாவாகன | நே அடியகி. |
| 12. கைநெடு கலுவெடு கீதை பாவாகன | நே அடியகி. |
| 13. கூதுகை கீதை பாவாகன | நே அடியகி. |
| 14. கலுவெடு கீதை பாவாகன | நே அடியகி. |
| 15. கீதை கலுவெடு கீதை பாவாகன | நே அடியகி. |
| 16. கைநெடு கீதை பாவாகன | நே அடியகி. |
| 17. பந்திசுக்கு கீதை பாவாகன | நே அடியகி. |
| 18. வாக்குல கீதை பாவாகன | நே அடியகி. |
| 19. கெவெடு-கெவெடு கீதை பாவாகன | நே |
| 20. மாக்குல கீதை பாவாகன | போ |

1. "Parted from my spouse, I am left alone :
Left to stile my heart's love :
Left with the grief born on that day—"
Thus mourneth Pattini.

2. "My spouse has gone to trade
To the great city Madura.
How many gows is it distant ?
Say, Kali ; comfort me.

3. "Like the hare in moon midst,
So lived we in fond love.
My spouse is a good helpmate ;
Why comes he not to this day ?

4. "Offered they not for the bracelets ?
Has change come o'er his mind ?
Or mayhap some other sorrow
Has delayed my lord."

5. Wiping tears that well in her eyes,
Cheeks, body, back, all,
E'en to her foot's sole,
Lifeless as a log remain,

6. To milk the cow she forbiddeth,
Though the calves stand lowing ;
Breaking the pinfolds they burst forth,
By tens they scamper home.

7. The ground is hoed and neatly trimmed,
Pure white sand brought and strewn ;
For the advent feast of holy Pattini.
Descend to this city dispelling evil !
8. By *irdi* with the bracelets she came ;
By *irdi* came she on foot ;
By *irdi* the bracelets shone like fire.
Guard and bless us, Pattini !
9. O sun god ! accept our milk offering :
Pardon the faults thou knowest :
Bestow happiness on these patients :
O Sun god ! accept our milk offering.
10. O Moon god ! &c.
11. O Vishnu ! &c.
12. O Kanda Kumara ! &c.
13. O Nata ! &c.
14. O Saman ! &c.
15. O Vibhisan ! &c.
16. O Ganadevi ! &c.
17. O Pattini ! &c.
18. O Vásala Devi ! &c.
19. O Devol Devindu ! &c.
20. O Maugala Devindu ! &c.

(10.)

STORY OF RÁLAHÁMI.

Long ago in Kosgama, a village of the Western Province, there lived a man of respectable birth, called Kuḍá Rálahámi, who was suffering from the worst form of that loathsome disease, *parangi*. This man, as an outcast, was forced to live alone, apart from haunts of men, in a *pēla*, or small hut, for fear lest others might be cursed with the same complaint. His meals were every day brought and placed on a stone or other elevation not far from the *pēla*, by his relations, who shunned his very sight, under the belief that his mere glance falling on them would suffice to communicate the fell disease.

One cold rainy evening an *āṇḍiyá*, or fakír, took shelter under his roof, and to keep them both warm kindled a fire near the hurdle-shelf (*messá*) on which Rálahámi slept, laying himself down close by. During the night the *pēla* took fire, and the fakír perished in the flames, the leper barely escaping with his life naked.

The next morning the man who brought his meal as usual found the *pēla* burnt to the ground and the charred remains of a human body. This he naturally concluded to be Rálahámi, and returned home with the news to the relations, who were secretly glad to be rid of the burden.

Meanwhile the unfortunate man, who had been the whole day in the jungle without food or clothing, made his way at night to his own home, and knocked at the door. To his surprise the door was shut again as soon as opened, and a voice said : "Hush ! Rálahámi, who was burnt to death, has come back to revenge himself on us as a *Mala-Yaká*." Understanding by this that it would be impossible to get the people to believe that he was still alive, especially in his enforced nakedness, he resorted to a plan for securing a regular supply of food and of milk, of which he was in special need, as from its coolness it would give him at least temporary relief.

The following night stealthily entering a cattle enclosure, he managed to drive out unobserved some young calves, and to tether them in the jungle. The next morning the owners missing the calves, made every search for them, but in vain. A day or two after the leper cautiously approached at dead of night the houses of the persons whom he had robbed, and knocking at the doors, said in solemn tones—"Spare Kuḍá Rálahámi milk and food daily, and your calves will be found !" Thus saying, he hid himself before they could open their doors, and see who knocked. As they could not discover anyone near about, with innate superstition the cattle-owners imagined that some deity or demon had filched the calves and thus notified his wants. The following day, therefore, they took care to provide milk and rice for Rálahámi, who on his part allowed the calves to stray back to the pinfold.

The practice was continued so long as he lived, and it is said that on his death he was metamorphosed into *Kuḍá-Yaká*, more commonly known under the names *Kuḍá-Rálahámi* or *Kosgama Deviyó*, to whom offerings of milk are greatly acceptable.

We have not improbably here (with just such divergence as would follow from the nature of the respective religious beliefs) the counterpart of "Robin Goodfellow," for whom not many centuries past our "grandame's maids were wont to set a bowl of milk,"* and whose frolics, as "Hobgoblin" or "Puck," Shakespeare has made familiar in the "Midsummer Night's Dream."

* "Tells how the drudging goblin sweat
To earn his cream bowl duly set."—*L'Allegro*.